

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 16, 1902.

VOL. IV, NO. 10.

The legislature met at 12 m., Tuesday 6th. The governor's message was received and read. It took two hours in the reading. It consists of about 25,000 words, every one of which fills a place like so many bricks in a wall. The governor did not make any recommendation as to "prohibition," reserving that for a special message. He recommends:

A soldier's home.

A new primary election law.

An increase in salaries for judges and State officials.

Good Roads.

Congressional reapportionment.

Appropriation for schools, hospitals and asylums.

The National Guard.

An extension of term for public schools—especially in the country.

An exhibit at the St. Louis Fair.

It is a fine business document from start to finish, and will go down in history as one of the very best State papers that has ever been handled down from the "Executive Department," of the commonwealth.

We congratulate the Governor—We congratulate the people.

If the legislature will now get down to business as the Governor did, and stick strictly to business until there is no more business to stick to and then go home and go to work, as they doubtless will, we can all felicitate ourselves that our lot has been cast in so goodly a land and under such fair skies.

Many friends of State Prohibition were disappointed to see no reference to it in Governor Longino's re-

**State Prohi-**  
**bition.**

standing with the Temperance forces that about the second week of the session the Governor should send a special message to the legislature which should convey to it the power to consider the bill for the same in the present short term. This message was presented yesterday, and a bill for the same will be immediately introduced.

The action of the North Mississippi Conference apparently in opposition to the movement has produced some confusion among the friends of the cause. It is, however, stated authoritatively that before the vote was taken in that Conference it was anxiously asked on the floor if the pending vote would place the Conference on record as against State Prohibition. It was answered that it would not, and some of the good brethren who voted at that time are so explaining.

There are, however, opponents to action at this time in Temperance ranks, and in-

fluential opposers to any higher ground than the present local option law. These say: "You will divide the Temperance people if you ask for State Prohibition." Our answer is: For years the Baptist denomination in Mississippi representing 104,000 white members, has declared in favor of such a forward step; the Woman's Christian Temperance Union has so reiterated annually since 1885. For two years the Mississippi Conference has likewise reported and has this year petitioned the governor the consideration of a bill for a State prohibitory law at the present legislative session.

A large number of prohibitionists are not mentioned in the above enumeration,—and we cannot but conclude that if the Temperance forces are divided it will be by the minority which oppose a forward movement. The Temperance people always have been divided in every State, over every issue. We have always been divided in Mississippi,—no more today than ten years ago.

There is a fair fighting chance for victory in this legislature. If our bill is lost the present agitation will be a distinct advance; and the present effort will be a warning to the State that prohibition will be a factor in the election of the new governor and the new legislature that will go into office in January, 1904.

The victory is assured now, however, if the home people will arouse to an organized effort to let the members from each county and district bear by letter that they are urged to vote for the bill for State prohibition. Send personal letters, and official communications from the Boards of the various churches—and do it quickly. If the cause is lost in as good a legislature as the present, it will be because its constituents, at home, are not awake to the crisis, and are more alive to the consideration of methods than to a great principle; or to the fact that the twelve counties now "wet" can only be cleared of the open saloon by the will of the whole people. Let us not put the great shame of indifference and neglect of opportunity upon Mississippi.

It frequently occurs that ex-pastors, who have gone to fields more or less remote, are called upon to go back to their old fields to visit the sick and especially to conduct funeral services and administer consolation to bereaved ones. These extra calls, added to pastors' regular work in their present fields, often make their duties quite onerous, and require so much time that they can, with great difficulty, meet all these demands.

Members of churches should be careful

not to allow their preferences for the ex-pastor, because he married them, baptized them and possibly buried one or more of their children, to be exercised too far. First, such a course makes the ex-pastor's work altogether too burdensome; and, second, over-sensitive pastors might feel slighted by passing them by and calling in others to perform the rites and duties which legitimately belong to the pastor.

But, if for reasons, which seem to justify such a course, an ex-pastor should be summoned to come from his home two hundred miles away, to perform funerals or other services, who is justly responsible for the expenses? The car fare alone would be \$12.00, and hotel and other incidental expenses will often amount to \$3.00 more, making a bill of \$15.00. Now who should rightly pay the bill? The visiting preacher contributes the time and services, and surely should not be expected to pay the expenses of the trip. He ought not to pay the bill because it is not just, and for the further reason that his small salary will not permit it. We have known several instances where ex-pastors or preachers who were special friends to the family, have gone on this sort of missions, and had to bear their own expenses, one paying a bill of \$19.00 which he had to borrow, and, which the last time we heard of the matter, he still owed because he could not pay it and other bills he owed. Manifestly no family should be so inconsiderate as to invite a preacher to perform a service for them without at least paying the actual expenses incident to the trip.

We knew a brother who was called on to go on one of these missions. The call came on Sunday, just a little while before train time, and the bank was closed. What little money the preacher had was in bank. He succeeded in borrowing enough to pay his expenses to the place, hoping that he would receive at least enough to cover his expenses. But not so. He had a few cents left with which he bought a ticket as far as the small sum would pay. He was under the necessity of going out in town to a friend to borrow money enough to get home on.

In the interest of the preachers who usually have more financial obligations of their own than they can well meet, we enter a plea that no one send for a preacher to perform any sort of service without at least arranging for immediate cash to cover all expenses. Let all be just and honest and put unreasonable burdens on no one.

It is a test of politeness for a man to listen with interest to things he knows all about, when they are being told by a person who knows nothing about them.

# THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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## Choosing Hard Things.

What a soul-stirring spectacle does that Old Testament hero and saint, Caleb, present to us when, in his eighty-fifth year, he did not as other men are wont to do, seek some quiet retreat where they can end their days in peace, but chose the mountain city of Hebron, the home of great and terrible giants, the report of whom forty years before struck Israel with terror.

Refreshing Joshua's memory by rehearsing the events that happened when they were sent to spy out the country, and how, after the division of land among the twelve tribes he was given Kirjath-arba, the stronghold of the Anakim, who still infested its fastnesses, he asks permission now in his old age to go up and win it for the habitation of himself and those who would come after him.

This was no easy thing to do, for the giants were still there, and they were numerous and their cities strong. But these things were counted for nothing by the man who, forty years before, said "We are well able to possess it," relying as he did upon the promises of God, which have never failed; no, not once; and, being willing to fight for that which God had given him, he goes up and takes possession.

It is his hands the whole beneficence of the denomination, for this State, has been placed. He must advise here and there and encourage everywhere. He must be as meek as Moses, as wise as Solomon, as patient as Job, as learned as Paul, as pious as John, as bold as Peter and as eloquent as Apollos. He must be all things to all people that he may win the most hearty confidence and support of all. When all others grow weary and discouraged because of the difficulties of the way, he must still be enthusiastic and hopeful, lest the cause of Christ should suffer.

To do and be all of this, he must have our most loyal support. We must share the anxieties, responsibilities and privileges of the work with him. We must regard the work "ours" as well as his—that we are Christ's as well as he. Therefore, let's encourage his heart by putting our shoulders to the wheel and give the cause a continuous lift. Take collections regularly and send the money promptly. Invite him to your church or churches; but never defer

It is still true that there is no enduring excellence without great, great labor. It is therefore a very bad sign, when one goes up and down the country, in the churches or out, seeking the way places. If there

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the collections until he comes, for it would take him twenty-five years, visiting one church every Sunday, to get around to all the churches once.

## "Who is He"?

The editor of the Evening Post writes the Western Recorder that the name of his informant does not appear in the published list of trustees, thereby exonerating the board of trustees, but declines to give the name of the sneak. We are glad he does not give his name; let oblivion claim it as its own. The Recorder says, that the author is evidently,

1. Well acquainted with things about Richmond.

2. Belongs to that class who speak of Dr. W. as "Wm. Heth."

3. He also belongs to that same class that charges Dr. W.'s opponents as believing in baptismal salvation.

4. To that small number whom the late controversy left embittered against Dr. Kerfoot.

He might have added one more ear mark: The author possibly has taught Latin, as he seems to be somewhat skilled in its use.

## On the Wing.

Boarding the A. & V. train on Wednesday, 10 p. m., we left home for a little jaunt eastward. Stopping at Meridian for a little while we resumed our journey, and, by 12 m. Thursday we were in Selma, where a brief time was spent, and we were soon en route for Atlanta. After running nearly one hundred miles, just as he was leaving the train, we found that Dr. John F. Purser, the popular pastor at Opelika, Ala., had been aboard all the way from Selma. Just as he was leaving the train at Childersburg to catch another for Opelika, we had a few "hasty" words. We were able to discover in this moment of "warm" words, that the doctor was in his usual flesh and beauty, and bore prominently his old characteristic of buoyant hopefulness and jollity. A score and three years have elapsed since we used to roam the campus together. In some respects it seems but a few days, in others, quite a while. One always feels better after meeting Bro. "John."

Three hours' run from Selma brought us in sight of the mountain range in the vicinity of Anniston, Ala. These spur ends of the Allegheny range towering up in the distance, resemble great cloud banks lying against the blue vaults of the sky. These are the domes of the store houses in which nature has for ages had locked up the world's supply of coal and iron. Some of these doors have been broken open and the bounteous supplies are being brought forth. The furnaces and rolling mills about Anniston and Birmingham are running in full blast.

Stopping at Montevallo, we noticed a beautiful, large brick building, on an attractive eminence some quarter mile from the depot. This is the Alabama Girls' Industrial School, which we learned is prospering.

Reaching the "Gate City of the South"

1902.

at 11:30 at night, we got possession of a good bed, and did some first-class sleeping. After attending to a considerable amount of business, we visited several points of interest in this thriving city. First we took in the educational feature, going through some of the schools and colleges, both white and black. We are convinced that Atlanta's city free schools are among the best we have visited. The colleges, business and all, seem to be full and everything moving on successfully. Atlanta enjoys the distinction of having more colored colleges than any city we know. Spelman, which is remembered so generously and so frequently by her northern friends, boasts of eight brick buildings, and another in contemplation, besides some good wooden ones. It is beautifully located and doing a great work.

Others are doing equally well according to ability.

We spent an hour very pleasantly with Dr. Bell, editor of the *Index*, and his co-laborers, Bro. Graham and Bro. Harris. They are comfortably located in the Astell Building, near the Union depot, and seem happy and prosperous. They are making a splendid paper for Georgia Baptists.

A visit to the rooms of the great American Baptist Publication Society at 69 Whitehall street, reminded us of what we have long known, that the society is a mighty engine of power in the land. Bro. H. S. Cole is the present popular and efficient manager.

We spent a few moments with Bro. F. J. Paxton, the former manager of the Atlanta branch of the society, but now the initial member of the firm of Paxton, Davidson & Co., a large mercantile firm on Whitehall street, working 148 employees. They have a mammoth establishment and it is as pretty as a tastefully arranged bouquet.

Well, as these remarks must close, we make a passing reference to Georgia's State House, built some dozen or more years since. Being interested in our own Capitol now in course of erection, we naturally noted carefully this building. It is larger than ours and differs very much from ours in several points, some being better and some not so good as ours. The building is almost square, while ours is about four times as long as it is wide. So we see that neither one presents architectural symmetry, but ours makes the nearest approach to it, possibly. Its walls are stone through and through and all its floors are fine stone. But its Corinthian columns are nothing like so long and large as ours, neither anything like so numerous; neither is it quite so tall as ours.

We noticed in traversing the Black Belt of Alabama; which begins at the Tombigbee and stretches across the Alabama, that ploughing was on in earnest, in some instances almost half of the land being broken. This section is next to the Delta in its cotton producing power.

Mississippi is too slow in beginning her farming operations. It would be to her interest to start earlier and have "all things ready."

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### Notes and Comments:

the Gulf of Mexico.

The *Cumberland Presbyterian* thought to take issue with the *Western Recorder*, in its statement that nearly all the committee who published the "American Revisers" edition of the Bible" (wherein Mark 1:8 is rendered "I baptize you in water" instead of with water) and proposed to subscribe for the *Recorder* for one year so soon as a copy of the paper containing the information reached him. The ever accommodating *Recorder* sent the paper, and is now waiting for the check. There was only one Baptist on the committee, Dr. Howard Osgood, Rochester, New York.

All the rest belong to Sprinkling churches; but they are scholars and had to do it right.

The daughter of Senator Foraker of Ohio, a very attractive young lady, it is said, was married yesterday to Mr. F. K. Wainwright of Philadelphia. The young lady is to be congratulated on marrying a citizen and business man of the United States instead of running off to Europe for some puny little scion of so-called noble family. It may be, however, that the Senator's pocketbook is not long enough to buy one of these degenerates—Clarion-Ledger.

Well said, neighbor. The country is to be congratulated upon the good sense of this accomplished young woman. Let all our heiresses to fame and fortune do likewise.

Mrs. Elizabeth Simmons, of East Aurora, New York, died a few months ago, leaving in her will \$1,000 each to the Home and Foreign Mission Boards of the Southern Baptist Convention, and \$750 to educate a young preacher at the Southern Baptist Theological Seminary. She made her will some years ago, when the Rev. Robert Morris Rabb, now of Rochester, and a contributor to *THE BAPTIST*, was her pastor. She was not a Southerner by birth, but a Christian, who wanted to put her money where it would do the most good, and she gave it to similar institutions North and South. We commend the good sense of this departed sister in Christ, to all those who may have something to give to the cause of the church.

Dr. Axtell wrote a book—"The Mystery of Baptism"—in which he claims that "immersion" was not New Testament baptism. "The Outlook," edited by Dr. Lyman Abbott, a Congregationalist, takes him to task for his blunders and ignorance of the scholarship of the world on the subject, and justifies the practice of sprinkling on the ground that the "church has power over its sacramental forms" and "will not regard argument on this point, however interesting and decisive." So when the church and Scripture collide, down must go the Scriptures! We have heard of this sort of thing before. However, we turn "The Outlook" over to the New Orleans Christian Advocate and its "Circuit Rider."

President Roosevelt is putting a little more strenuousness to his Southern policy, especially in Mississippi, than some of our Republican friends are prepared to appreciate just now. Nearly all of the "original" members of the party have been turned down, and several Democrats have been appointed. \* \* \* R. C. Lee, attorney for the southern district, is a Democrat; Edgar S. Wilson, marshal for the southern district, is a Democrat; R. O. Edwards is appointed Post Master at Jackson; F. W. Collins, now Marshal, is appointed Register of lands, the place now occupied by Jim Hill, colored, who is left out in the distribution of Federal patronage entirely. The only negro appointed was T. T. Montgomery, of Bolivar County, and who was a member, and a honored one too, of the late Constitutional Convention, who is appointed as Receiver of public moneys, the place now held by G. E. Mathews, and applied for by our distinguished fellow townsman, J. J. White, formerly of Pennsylvania.

A Roman Catholic Church in Louisville, has received fresh from the Catacombs of Rome, the bones of "St. Magnus and St. Bonosa." The announcement in the dailies say that these two saints were martyred in the time of Nero. If so then they were Baptists of the first waters.

It is claimed that, when on their native heath, these bones work miracles. But this being their first visit to America, it may be some time yet, before we hear any such wonders being performed by them in their new prison house. But if some day they should suddenly be clothed with flesh again, and their hearts pulsate with their old-time Baptist blood, there would be a miracle wrought in Louisville indeed! Like the Philistines with the Ark of God, these Catholics would want somebody to take them off their hands. So soon as these saints found their bearings, we venture they would not stop until they found a Baptist Church, whereupon a statement of their case would be received into full fellowship, and feel as much at home, as they did when they were members of the First Baptist Church of Rome. Peace to the bones of these martyred saints that now rest in one of the great Baptist centers of the world, while the principles for which they died go marching on forever.—Selah!

#### Orthodoxy and Heresy.

ROBERT MORRIS RABB, B. A., BUFFALO, N. Y.

Orthodoxy is not a synonym for obstructionism. Heresy is not identical with progress. An orthodox man may be charged with being an obstructionist; he may even charge himself with being an obstructionist. And it goes with the saying, that heretics plume themselves on being progressive. I am aware that the sense of possessing the truth may prove a snare—may beget pride within us, or provoke us to indolence. Conscious ability has lost many an important battle. Samson's strength proved the occasion of a squalid indolence; and the wakeful agility of a comparative weakness in his enemies wrought his ruin. Heresy was never more

active than it is today. I am confident that no period of Christian history has ever witnessed larger resources at the command of heresy than the period in which we live. The church has always been dimly reflected by the world; the world has set up its competing institutions, and challenged the church's right to exist in its purity. The world has its ministry of cultivated men; it has its theology, its literature, its ritual. Samaria must have its temple and priesthood just as Jerusalem. False prophets preached to the people in Jeremiah's day, and won splendid popularity. Why does God suffer it? Brother, spare my ignorance.

Will it be at all enlightening, to say that it is God's method of dealing with this world, to allow sin and error great length of flesh? to say that in allowing His Son to be bruised for our transgressions He

published His method of procedure in a world of moral disorder? to say, too, that through weariness and suffering truth comes to its triumph?

It would be unfair to truth, to admit that orthodoxy is capable of passing with changing time. The immutability of God is a cardinal doctrine of the Bible; "I the Lord change not." Time works no change in God; He is in Himself superior to time and change. A mutable God would of necessity be an imperfect God, or an incomplete God. The highest mission of Revelation is the disclosure to moral creatures of the Divine character. Knowledge of the true God is supreme knowledge. A true Revelation, in this particular, can do no more than set God before us as He is. A Revelation may furnish a true but incomplete doctrine of God; but the truth of any Revelation, of course, depends on its fidelity to the character of God as it really exists. And we may go on to say, that the supreme mission of Theology and of pulpit ministration is, to present a true doctrine of God, to set God before the minds of others as He really offers Himself to us in the Scriptures. A true doctrine of God should demand our most jealous care. False conceptions of Deity have wrecked four-fifths of the human race. There rests an impenetrable gloom over the tragic fates of ancient Egyptian, Chaldean, Assyrian, Philistine, Greek, Roman, German, Briton; upon heathen lands at this hour that midnight gloom is resting; "the people sit in the region and shadow of death."

Orthodoxy sets itself about the task of dealing with humanity as the Scriptures reveal humanity to be. A knowledge of the Divine character has necessitated another knowledge—the knowledge of human nature as it is in a world of sin, and as it is capable of being through the power of God. Mere inference would fail on both the scores. We look to God to tell us who we are and what we are capable of being, and we look not in vain. Does the Bible give us a true doctrine of man? Our appeal is direct to history and experience. Does history represent the Biblical doctrine of Man as unfaithful to the facts? No man who knows history will venture to answer affirmatively. Coming to a more immediate knowledge, let us ask, whether we find ourselves caricatured in the Bible. As a matter of fact, every man who is honest in

truth, orthodox men have always had to reckon with a strange reluctance of the human heart to know the truth about God. And heresy has always allied itself with this reluctance, and lived in the strength of it.

In the May-blossom period of human history when men talked with God, the promise, that the human heart would be open to heavenly light, was good; but we broke with God; and ever since men have rebelled against God, have slandered Him and His rule, have declined to have Him in their thoughts. But consider our loss. It was not a choice between a knowledge of God, pure and sanctifying, and nescience of God joined to a yet goodly life; but it was a choice between Spirituality and Animalism—the alternatives in the present order.

Orthodoxy has maintained that something definite and final may be known of God; it has striven to state what this is. Theology has been written, with the sole purpose of setting forth in an orderly way, a complete, Biblical doctrine of God. The pulpit, where its work has been most religious, and most intelligent, has set itself to the task of teaching men about God—one of the hardest tasks in the world; for after all has been said, and done, and suffered, men still find it a hard, uninviting task to think of God as He really makes Himself known to us. Heresy always presents a false doctrine of God, and discourages patient thinking about God. Heresy demands a God who corresponds to pre-conceived ideas, or who must work according to human ideas.

Heresy offers no means of salvation lying outside of man. This is one of the most striking facts about heresy—of all kinds. I cite, as an illustration, Universalism. Universalism has been preached in this country a little more than one hundred years. In this time it has passed from the extreme position, that as Christ died for all men, therefore all men will be saved, to the other extreme, that no man is saved by the death of Christ—every man must save himself. All heresy breaks down at two points: at the point of man's need of salvation, and at the point of the cross of our Savior. The very points at which human need is deepest and yet most fully met heresy fails. Its teaching is worse than vain.

Orthodoxy sets itself about the task of dealing with humanity as the Scriptures reveal humanity to be. A knowledge of the Divine character has necessitated another knowledge—the knowledge of human nature as it is in a world of sin, and as it is capable of being through the power of God. Mere inference would fail on both the scores. We look to God to tell us who we are and what we are capable of being, and we look not in vain. Does the Bible give us a true doctrine of man? Our appeal is direct to history and experience. Does history represent the Biblical doctrine of Man as unfaithful to the facts? No man who knows history will venture to answer affirmatively. Coming to a more immediate knowledge, let us ask, whether we find ourselves caricatured in the Bible. As a matter of fact, every man who is honest in

his treatment of the Bible knows that one of the most convincing arguments for the Divinity of the Bible is its exact representation of his inmost life. The Bible is a transcript of human nature, in its fallen state and in its redeemed state.

Orthodoxy undertakes to deal with human nature on the basis of the Biblical doctrine of Man. And yet orthodoxy has been charged with overstating the case, as maligning Man. There have been repeated recoils from the doctrine of original sin, as a cruel caricature. Is it such? Deny it, and you will find it no easy thing to discover a substitute, in explanation of facts. Does the enterprise of human salvation represent God as dealing with a fallen nature? The Bible answer is explicit, in the affirmative. Does experience show us the contrary in any single case?

Orthodoxy is hopeful in view of human failure; but it is hopeful because of its reliance upon the supernatural. Human weakness is confronted with Divine strength; human sin and guilt, with the Atonement of Christ. Orthodoxy teaches that men are great sinners, and that Christ is a great Savior. Heresy fails at both points; and, as such, it cannot preach a doctrine of Supernaturalism. Is it not remarkable that prayer almost vanishes from the more common forms of heresy? The explanation lies in the fact of a loss of the soul's reliance upon the supernatural, which is a constant experience among earnest Christians—an essential to religion.

Does it sound unwarranted, to assert that Roman Catholicism is a complete system of heresy? Study Catholicism as it really is, and you will conclude that it holds no single doctrine in its Biblical integrity. Perhaps I might except from this the doctrines of God's eternity and omniscience; but I am confident that no Catholic really believes in the immutability of God; for, to go no further, the Catholic who bows down before images and asserts that such bodily prostration is pleasing to God, logically has a God who wrote the Second Commandment and one who is indifferent to image-worship. No Catholic preaches salvation through Christ, but salvation through sacraments. The Catholic does not worship a Trinity, Father, Son and Holy Spirit; but he worships a Quartinity, Father, Son, Holy Spirit, and Mary; and, strange to say, he thinks Mary a more sympathetic friend than Christ. The idea of the church among Catholics is a radical perversion of the New Testament idea. In fact, if you will examine into Catholic doctrine, ritual, ideas of "the sacraments," of priesthood, of purgatory, you will find that they have very little in common with the simple teaching of the New Testament. Logically the Catholic church is a universalist body; for it teaches that a drunkard dying in the Catholic church has a prospect of being saved, while one dying outside the church has no prospect of salvation. If God saves one drunkard, or one swearer, or one adulterer, because he is a Catholic, it is nonsense for anyone to attempt the feat of vindicating God's character against the charge of in-

justice, for not saving all such persons. Holding to a mechanical means of salvation, the Catholic is really a universalist.

In conclusion, let me add for orthodoxy this statement: Orthodoxy is individualizing in doctrine and effort. Religion can never be enjoyed by proxy. The orthodox Christian insists that every soul must answer for itself before God. In a certain sense, orthodox Christians have ventured upon this doctrine at the hazard of everything pertaining to externalism. To recede from this position is to incur the great danger of defeating the very end of religion—the bringing of the soul over the path of voluntary devotion to God, to a perfected life of harmony with God.

But I am as far from saying that we should let another generation write our theology for us, as I am from saying that

here to get wealth they are coming from almost everywhere. It is very important that we plant Baptist principles here during this formative period if we expect to hold this important section of our State in the future.

Wishing you a happy New Year, I am,  
Yours,

J. E. BARNETT.

#### Growth of Romanism.

I have nothing to say against Catholics. They have a right to their religion. Besides, Catholicism is often more consistent than Protestantism. It teaches and practices what it professes to believe—even Baptists sometimes fail to do that. There are different kinds of Catholics—i. e.: Romans, Greek and Secessionists.

It is the growth of Romans that concerns the Baptists. The Greek church is very weak in this country, and its episcopacy is the main hurt; for it practices immersion alone, though, unfortunately, has strayed to "infant" baptism. Secessionist churches are those withdrawn from Rome but holding some of its practices.

Romanism is making rapid strides in political and educational directions. It begins with the indoctrination of the children; it continues by controlling the marriage relation, and it ends in securing votes to carry out its measures. Government support of their schools is a prime claim, and, though oft times defective, it comes again.

One has only to look at the persistent plans to keep Government support of the Indian schools under sectarian tuition and control, and the encroachments in the national capital. Influences are brought to bear on Congressmen to induce favorable legislation, and recognition is continually sought for temporal authority. "What a 'popul' delegate" to the United States means, is a question.

All this points to eventual union of Church and State, and indirectly episcopal ideas lead in the same direction. American Catholicism is not prepared for this; but it is being unconsciously trained. Where untrammled, Romanism shows its political power to the neglect of spirituality. It is this that we should war against, and not rail against the religion. Ceremonies are a matter of fancy, unless forced upon others whose conscientious convictions are otherwise.

Baptists are overconfident and too often leave truth to battle for itself. It is a fact that in nearly every instance where one of our faith marries into another denomination, they leave us, unless well grounded in doctrine. Either parents, pastors or teachers are at fault. Much of the literature read is misleading—it is besetrical, not to mention the almost invariable introductions of Anti-Baptist ceremonials or sprinkled passages and pictures setting forth other views.

L. A. DUNCAN.

Some of our exchanges are still printing it as news, that Leland Stanford, Jr., University, has a \$50,000,000 endowment.

## THE BAPTIST.

**The Need of the Spirit in Worship.**  
The older I get the more I see the need of the Spirit in our worship; and the more I see the lack of it.

This morning I turned to the 8th of Romans, and what a vast field for thought opens up. Let us emphasize one thought, viz: the necessity of the Spirit in acceptable worship.

From this chapter we look back over a period of about 28 years; filled with some of the greatest events of the Christian era: One of them being the entrance into the world of the Spirit of God. As we study this chapter, we cannot repress the thought of the General marshaling his forces for a great conflict. We see, lying on before us, a great plain. Close to one side, there is an eminence. Standing on this, surrounded by his staff, stands our leader, spy-glass in hand, sweeping it over the plain, to every point of the compass. He is thoroughly acquainted with the field, having visited every nook and corner: long and earnestly he rests his glass on this point, then that: Now he is pointing out the strong and the weak places in our line of defense. The strong places are, faith and the Spirit; The weak places are, the law and the flesh.

We would not have you believe, from this allegory, that Paul had visited Rome, and knew all their needs and wants; for he had not visited them at this time, and we do not know who planted the seeds of the Gospel at Rome. But he did know, that, for any man, let him be Jew or Gentile, bond or free, to worship God to divine acceptance, must worship him by faith, being prompted and guided by the blessed Spirit of God.

Let us listen to the tired Jesus for a moment, as he sits on the curb-stone of Jacob's well, and talks to the woman of Samaria. The woman said: "Our fathers worshipped in the mountain; and ye say, in Jerusalem is the place where men ought to worship." Jesus said unto her, woman, believe me, the hour cometh, when neither in this mountain nor in Jerusalem, shall ye worship the father." "But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and truth": "For such doth the Father seek to be His worshippers": "God is a Spirit; and they that worship him, must worship Him in Spirit and truth."

**The Life of Christ—A Sketch.**  
BY A. J. AVEN.

*The Circumcision.* Luke 2:21. According to the law which was practiced by the Jews, at the age of eight days, the Lord was circumcised, as other male children, and was given the name Jesus, the name by which he was called by the angels before he was born.

*The Presentation in the Temple.* Luke 2:22-39. When, at the close of the period of purification, the child was carried up to Jerusalem to be presented to the Lord, a certain devout man whose name was Simeon, and upon whom was the Holy Spirit, and to whom it had been revealed that he should not die until he had seen the Lord's Christ, received the child in his arms, and blessed God, saying: Now lettest thou thy servant depart, according to thy word, in peace; for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light for revelation to the Gentiles, and the glory of thy people Israel. While the parents were marvelling at the things which Simeon was saying, the old man turned to them and blessed them, and said unto Mary: Behold, this

W. M. GARD.

Avanelle, Miss.

*Flight into Egypt and Return to Nazareth.* Matt. 2:13-23. It was in the thirty-fourth year of Herod's reign and about the seventieth year of his age, when the Lord was born. This old king, corrupted by every conceivable crime, fired with envy, jealousy, and wickedness, thought to destroy the child; but the purposes of God were not to be foiled by a wicked and debauched old king, so Joseph was warned in a dream to take the child and his mother and flee into Egypt, where they remained till the death of Herod, which was about one year. His going to Egypt was the fulfillment of the prophecy, Out of Egypt did I call my son. When Herod discovered that the wise men had made sport of him, he was very angry, and issued a decree that all the male children under two years old

Jan. 16.

child is set for the falling and the rising up of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thy own soul; that thoughts out of many hearts may be revealed.

There appeared at this time another notable personage, the devout old widow, Anna. She was a prophetess, and coming up that very hour, gave thanks unto God and spoke of him to all them that were looking for the redemption of Jerusalem.

When all the ceremonies according to the law of the Lord had been performed, the parents carried the Holy Child with them to their own city, Nazareth.

*The Wise Men from the East.* Matt. 2:1-12. At the time of our Lord's birth, Herod was king at Jerusalem. Wise men from the East came to Jerusalem for the purpose of seeking the child that they might acknowledge him as the King and to offer their worship. That a new king should make his appearance in Jerusalem was alarming to the unscrupulous Herod, so he began at once to lay plans by which he might destroy the child, Jesus. He first gathered together all the chief priests and scribes and inquired of them where the Christ should be born, and they pointed to him where it is written: And thou Bethlehem in the land of Judah art not the least among the princes of Judah: for out of thee shall come a governor that shall rule my people, Israel. He next called the wise men, and learned exactly when the star appeared, and with the pretense of finding the Holy Child that he too might worship Him, he sent them to Bethlehem to search diligently for Him. So the wise men proceeded on their way and, lo, the star which they saw in the East went before them, till it came and stood over where the young child was. When they found the child they worshipped him and offered costly presents, and instead of reporting to Herod what they had found, they returned into their own country another way, having been warned of God. Such was the diversity of humanity that gathered round this cradle to worship the Holy Child, the shepherds with their simple wonder, Simeon and Anna with a reverence unrivaled by the treasured wisdom and piety of centuries, and the Magi with the lavish gifts of the Orient and the open brow of Gentile knowledge.

*Flight into Egypt and Return to Nazareth.* Matt. 2:13-23. It was in the thirty-fourth year of Herod's reign and about the seventieth year of his age, when the Lord was born. This old king, corrupted by every conceivable crime, fired with envy, jealousy, and wickedness, thought to destroy the child; but the purposes of God were not to be foiled by a wicked and debauched old king, so Joseph was warned in a dream to take the child and his mother and flee into Egypt, where they remained till the death of Herod, which was about one year. His going to Egypt was the fulfillment of the prophecy, Out of Egypt did I call my son. When Herod discovered that the wise men had made sport of him, he was very angry, and issued a decree that all the male children under two years old

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## THE BAPTIST.

forcing him to pay \$110.00 for \$75.00.

The world is challenged to produce a single case of business success conducted on this basis. Where is the banker?—where the merchant?—where the planter?—where the teacher?—where the railroad man?—where any one? who has so succeeded. He's entitled to be regarded the chief wonder of the world.

When Herod was dead, Joseph was instructed of God to take the mother and the child back into the land of Israel, but when he learned that Archelaus, the son of Herod, was on the throne of Judea he left this land and went into the land of Galilee, to the city of Nazareth, that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene. At this lowly city of Nazareth, the child grew and waxed strong, filled with wisdom, and the grace of God was upon him.

*Visit to Jerusalem when Twelve Years Old.* Luke 2:41-52.

It was the custom among devout Jews to go up every year to Jerusalem to attend the feast of the passover. When Jesus was twelve years old, he accompanied his parents to one of these feasts. When the festive ceremonies were at an end, and the father and mother were returning home, it was discovered, at the end of the first day's journey, that Jesus had been left behind. After searching for him without success, they returned to the city and found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. The people who heard him were much amazed at the great understanding he displayed, and his mother, in astonishment, asked him why he had so troubled them. His reply was that he must be in his father's house, but he was not understood. He, with his parents, returned home in Nazareth, where he lived a quiet life for eighteen years more in the preparation for his great mission on earth, advancing in wisdom and stature and in favor with God.

## AN UNFAVORABLE BUSINESS BASIS.

SOME COMPELLED TO ADOPT IT—A CHALLENGE—THE SOLUTION—INTERESTING READING FOR SOME PEOPLE.

To give \$110.00 for \$75.00 is a very unfavorable basis for success in business. It is paying forty-six and two-thirds per cent for money.

Some preachers are compelled, by the people whom they serve, to adopt this basis.

A church calls a preacher, promising to pay him \$100.00 for his services. The plan of this church is to pay the salary at the close of the year. The preacher accepts the call, not for the money but for the sake of Christ and humanity, but depending upon the promised salary for that much of his support. Having no money to meet current expenses, he must either open an account with a merchant or borrow money. The latter is cheaper, as he can borrow at ten per cent. He therefore borrows \$100.00 on the expectation of receiving the salary. At the close of the year he pays his creditor \$110.00, the church pays him \$75.00, thus

it is often the case, that many people who attend service, never take any part in the song service and during the service act as though they had no interest in it, and as it was no part of the worship that belongs to God. It is just as much a part of the worship as prayer, as the preaching of the gospel; and a person has just as much right to whisper and laugh during the prayer and during the sermon as they have during the singing.

It will be happy day in the history of the church when she convinces her members and the world, that music in the church belongs to the worship of God and that it demands respectful attention at their hands. It seems to the writer that, pastors should

keep this so constantly before the people, that a much needed reformation along this line would soon come. Music is uplifting, inspiring and soothing. The wise and the unwise, the rich and the poor alike bear testimony to its refreshing and uplifting power. It comes to the tired soul like the fresh mountain breeze comes to the tired body. It comes to the heart like refreshing showers upon dry and thirsty soil. It comes to the child of God like infinite harmonies from the upper deep where God Himself dwells. It is a kind of an inarticulate, unfathomable speech that leads us up to the edge of the infinite and opens for the time being, heaven itself, and permits us to look in.

From the very fact that, music is a part of all that is best and purest within us and about us, is sufficient for us to know that it moves the great loving heart of our Heavenly Father toward us when we offer it to Him in praise. But we are not left to conjecture along this line. Time after time in His Word do we find inspired instructions about this part of worship: "Sing a new song unto the Lord, give praise in the congregation of the saints. If any be merry, let him sing Psalms and spiritual songs, making melody in the heart unto the Lord."

Every church needs a choir, not to do the singing, but to lead the congregation in the singing. One of the most effective ways of preaching the gospel is to sing it. Many a hardened sinner's heart has been melted in penitence under the influence of the gospel in song, when the same truth preached from the pulpit failed to reach him.

The leaders of music in our churches should exercise great care in selecting songs. Just as important to sing the truth as it is to preach it. When God blesses a sermon, a song, or answers a prayer, it is because they are saturated with His Divine truth and in harmony with His will. Happy, thrice happy is that pastor who has in his church a choir to lead the singing, whose hearts are filled with the love of God, and whose judgment lead them to be loyal to His truth in selecting songs to sing. The description of heaven in the Bible is full of music. Does not heaven begin on earth? when hearts and souls are tuned with melodies divine?

Monroe, La.

A hero is a man who died poor a long time ago.—Ex.

A high standard is always an inconvenience. It checks a man; it means a strenuous life; it means personal vigilance, constant endeavor; it is, however, the only method of advance.—Dr. D. G. Downey.

The Rev. Hugh Black, of Edinburgh, Scotland, says: "Higher criticism is no longer a question with us. It has been won and left behind. The victory consisted in the church permitting room for textual criticism, upon knowledge that the truth of God's Word does not depend upon mere verbal text."—Ram's Horn.

## Rambling Thoughts.

J. F.

After a month's rest, I feel refreshed. After encouragement from brethren both publicly and privately, I will still write occasionally.

I wish to join Bro. Searcy and quite a number of others in congratulations on the great improvement in the make-up, the style and spirit of our paper. A good, live paper, with a head and heart in it, is to a great degree, to the "acts of the ministry," of the day, what the "acts of the apostles" were to the primitive church; a source of instruction, and mutual encouragement to all, and continuance of faith and hope by the mutual faith of each other. Paul expresses it fully in his introduction of his Epistle to the church at Rome, when he says: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established: that is, that I may be comforted together with you, by the mutual faith both of you and me."

Paul receives strength from the experimental talks of his brethren. He was not always in the plane of Revelation and therefore wanted the religious comfort which flows from heart to heart, by voice and look and pen. I sometimes have contended against the phrase, "means of grace," but will readily accept the idea of Paul and others, when speaking of social causes of joy and light, by the "mutual faith of you and me."

The handsome little compliment of Bro. Searcy (I like Brother better than Dr.) from Biloxi, awoke in my heart many pleasant memories of the past, with him and others, which had "fallen asleep." His once sojourn in my house when she was the mistress of it and he was the guest, I remembered some of the rich thoughts of his as he fed our flock at Starkville, under Bro. Seller's declining days, when we felt the shadows of his coming demise.

It also awoke up the memory of my once sojourn in Biloxi in 1856, when my physician sent me there, with Bronchitis and a lost voice, saying I could not live twelve months, and where by the grace of "The Father" I soon recovered and could not refrain from preaching to a few poor Baptists in an old unpainted shack of a house called the Baptist church of Biloxi. What if they were poor and the house was untidy, was not my Lord baptized in the river running through the woods and his first discourse to his few disciples, given in a temporary booth on the hill side; and when he reconciled to the disciples of John, who was in prison, to tell John the many miracles they had witnessed, he concluded as a crowning climax "The poor have the gospel preached to them." Yes, I have often said: "Give me the blessings of the poor and I defy the opposition of the rich." I say it yet. I felt in Biloxi what I feel now:

"Redeeming love has been my theme, And shall be till I die."

Why is a dirty boy like flannel?—because he shrinks from washing.

## To the Children.

DEAR CHILDREN:—Through the kindness of our beloved editor, I am favored with the happy privilege of writing to the children of the great State of Mississippi, and especially to the children of the readers of "our paper" THE BAPTIST. I merely wish to introduce myself in this letter to the bright faced children who may wish to become better acquainted with me in the future. I first saw the light of the beautiful sun in the State of Alabama, near Decatur. I was such a tiny little animal and made so much noise that one of my little brothers wanted me given to the hogs, but there was one who loved me so affectionately and cared for me so tenderly that I soon grew to be a fat tow-headed boy. This precious friend was my sweet Christian mother, who lived with me only six short years. I remember the night that my dear mother bade us all farewell and went to heaven. I know what it is to be an orphan. O, so many sad hours I have spent in childhood because I had no mother's loving voice to cheer, nor tender hands to wipe away the tears of childish grief.

Dear children, love your mothers. Try to make them happy and do not be so thoughtless as to speak an unkind word or do an unkind act to that mother; for she is the best friend you will ever have. I am so glad that there is nothing unpleasant in all the recollections of my associations with my dear mother. She seemed so kind, so true, so devoted, so unselfish.

I remember one of the plaintive airs she used to sing. I remember one evening after the sun had sunk below the tall tree tops in the far away west, that my mother took me and knelt in solemn, silent prayer. No one was present but a mother and her child and her God. I do not remember any word, I do not know that I fully understood what she did and why; but all along through the changing scenes of fifty-two years that kneeling mother by her white headed baby boy has been a bright picture on memory's tablet. It has been a beacon light in my pathway whose rays point heavenward beckoning me on to the happy home where mother lives.

Now children, if I continue to write, I shall give you some sketches of my brief life including my school days, my war, and prison and Christian experiences, etc. As many as wish me to continue these sketches write to

UNCLE GEORGE,

Cascilla, Miss.

## Be Kind. Be Kind.

The spirit of kindness being rooted in love is the real law of life. The spirit of kindness should dominate our lives. It should flow from our hearts like water from a fountain, sweetening the current of life. It should be diffused like sunbeams bringing good cheer to many hearts. How many sad and aching hearts there are that pine away for want of kindness.

Happy homes are made so by kindness. How delightful is home, when every look and word and act is mellowed by kindness.

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## THE BAPTIST.

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It should be the atmosphere of home; no jarring sounds nor grating discord should be tolerated within that charmed circle. A family raised in the atmosphere of loving kindness will ever remember with pleasure, home, sweet home—will never forget the loving kindness which characterized the life of father and mother towards each other, and the precious spirit of kindness that reigned and controlled the affections of children towards their parents, and towards brothers and sisters. The consolation afforded by kindness between husband and wife is beyond price, between parents and children a blessed memory, as between brothers and sisters a halo of beautiful reflections. Happy hearts make happy homes, which resemble heaven.

It is needless to say that kindness should characterize the saints of God in all their relations and dealings with each other. The church of Christ should be the embodiment of kindness, and so present to the world a beautiful exhibition of the Spirit of the Christ. Kindness shown the poorest, the most illiterate, the most obscure member of the body of Christ should be as warm as the love of the saints. A fussy Christian, an unkind child of God, a sour saint. What an anomaly. "Johnny, you seem sad; what is the matter, my boy?" said a pastor to the little son of a leading member of his church. "I am troubled, pastor," replied the boy. "My father, as you know, is a leading member of the church, and prays in public, and talks in conference, but he is so cross to us children at home, and is so unkind to mamma, at times that I am about to conclude that religion is a humbug." O Christian, be kind, be kind.

Kindness should be the ruling principle in our relations and dealings with the people of the world, whether they be white or black, rich or poor, moral or wicked. And opportunities of doing kind deeds or of speaking kind words are always at hand. There is nothing like kindness in dealing with immortal spirits. The kindly word, the warm grasp of the hand, the pleasing smile has touched a tender chord and won the confidence and affections of many a stranger and pilgrim through this world of sorrow. The warm touch of kindness has charmed the little child, and brought calmness to the turbulent heart of the iniquitous desperado, and caused the countenance of the sad and gloomy to brighten and shine as with the glow of heaven. O reader, be kind, be kind.

The rewards of kindness are manifold. He who cherishes the spirit of kindness for everybody secures the smile of heaven, and sweet peace broods over his spirit. Our Lord says, "with what measure ye mete it shall be measured to you again." Whosoever, being a Christian, manifests the spirit of kindness to everybody will have kindness shown him, and his friends will be legion. "How is it that everybody loves you?" said the great Henry Clay to Mrs. Madison, wife of the President. She replied, "I do not know, Mr. Clay, unless it's because I love everybody." Again, it is through loving kindness that souls are won to Jesus. And how great the reward

of souls saved with an everlasting salvation. Once more. How consoling to think of the departed ones as having been the recipients of kindness at our hands while they lived, and as we look upon their cold, pale faces, to think that we never gave them pain by unkindness. "Little drops of rain brighten the meadows and little acts of kindness brighten the world." It is Christianity exemplified.

We are wont to be profuse in our floral offerings to the graves of the departed. Let us rather scatter flowers of kindness along the path of the living when they so much need them, and can enjoy them. Let us be kind, be kind.

O. D. BOWEN.  
Ellisville, Miss., Jan. 10, 1902.

## Clinton Items.

We expect Bro. T. T. Martin, evangelist, to begin a meeting with us on the 19th inst. We are praying and hoping for the demonstration of the Spirit and of power, and ask that the many brethren and sisters who are interested in the Lord's work here will earnestly join us in prayer. The whole State is represented here in the two schools, and a blessing given us here will make gladness in many homes and carry strength into other churches. Brethren, pray for us.

The President of Mississippi College is honored no where more than he is here at home. We all rejoice in the way the Lord is prospering him and are glad to look in his face and grasp his hand as he runs home occasionally. We miss his constant attendance in all the meetings that we were accustomed to, but are praying for the success of his work.

Acting President Eager is doing two men's work and doing it well. The work goes on admirably and he is second to none in the work of the church, always there, a good counsellor and ready helper. Many others stand shoulder to shoulder in loyalty and love.

We have the help of some valuable voices in the choir. The music teachers in Hillman College are now among the number, and render most efficient help in the singing. All their teachers now are Baptists and help in various ways in the work. They have nearly all the girls they have room for.

The work in the two Colleges has never been more satisfactory. Besides, we have two good Baptist teachers in the public school. But not all the good people are in school.

Yesterday the people listened to a sermon on "Giving as a means of grace," as if they liked that sort of thing, and then proved that they did by giving the largest contribution to Foreign Missions the church probably ever made. We start the new year well and happy.

P. L. LIPSEY.

## More Recollections.

Bro. Freeman in his "Recollections" failed to mention a few old soldiers of the Cross that should be remembered as pio-

neer Baptists of Central Association. Away back in the "thirties" Antioch church was located near Big Black river. In 1833, perhaps, the church house was moved near its present site and about 1840 D. S. Sexton and Levi Stephens were ordained as deacons. With such men as leaders and such members as the Highlanders, Watts, Adamses, and others, the church pushed to the front and took an active part in all the great work of the State. One of her earliest pastors was a gifted young man from the north, who came South on account of pulmonary trouble—S. G. Prentiss. He was faithful and consecrated, but our milder climate failed to cure and after two year's service he died in Vicksburg at the home of W. H. Sparke.

Soon after this the church called Dr. D. B. Crawford, who was one of the grandest men God ever made. He was a noted physician and rode far and near to heal the sick, and from the sacred desk he told the "old, old story" in beauty and simplicity. It was while he was with us that the immortal S. S. Lattimore held a meeting for us and he remarked that with such a pastor and such deacons there was no computing the influence that Antioch might wield. While in this community he spent the night in our home and taking one of the little tots upon his knee, he asked if she was a good girl. "Oh, yes!" was the answer—"I don't dict ma"—meaning she did not contradict.

Dr. Crawford had a son who was considered the worst boy in the country. His hair was fiery red and always unkempt, his face was covered with ugly freckles and when little children met him in the road they instinctively got to one side. Parents

and friends were shocked at his conduct and he was sent to a school where he was to be educated. He was a good boy and did well, but he was always the last in the class. He was a good boy and did well, but he was always the last in the class.

We feel also a fraternal interest in Ernest Walne—our missionary to Japan, for his father was our pastor during those times that stirred men's souls—the civil war.

During all these years Antioch has been making history, and her influence has gone out over the seas to far distant China and Japan.

The name of Eliza Shuck will add a star to our colors in the Resurrection morn. When John Eager, Walne, Moffat and Chastain lay their sheaves at Jesus' feet—then there will shine for our dear old church many a line of glory. There is one more old soldier upon whose grave we would heap immortelles, that is W. W. Bolls. In

In 1848 he preached his first sermon for us and for fifty years he proclaimed the pure gospel, baptizing as many converts perhaps as any man in the pastorate. In 1892 he came back to Warren to give us his last years of service, and during this time we erected the commodious structure in which we now worship.

In later years, we have had as pastors a "galaxy of stars," of whom we are justly proud. A. G. Grammar, A. J. Miller, J. R. Edwards, J. D. Jameson and the sainted H. D. White—the great church organizer. Last though not least, our own, dear Bro. Ellis, who comes with a sweet message of love straight from the throne of God.

(11 chap.) There was a traveling minister who used frequently to visit us—William Farrar. He wore woolen "leggins" tied with a long string. He made such long prayers that some of the youngsters would always go to sleep, but when God calls for His "chosen ones" I know He will remember W. H. Farrar.

In 1850 the church called Rev. E. C. Eager. Were it possible we would make a halo of brightness around that name. When we step over on the other side, we feel assured that one who will greet us will be that dear old man who led us down into the crystal stream and my sister and I were baptized at the same moment. Mrs. E. was a grand little woman and the success of her children is due in a great measure to her early training. John Howard was then an infant and learned his "Now I Lay Me" in a log cabin about half a mile from our home. Bro. Eager made it a rule to plant fruit trees every year, for he said if he did not receive the benefit some one else would, and there are some straggling shoots there still to mark the spot. During his pastorate Bro. L. A. Duncan (that little man who never grows old) used to visit us. In those "Lang Syne" days he threw into our lives many a ray of sunshine and we hope it will come back to him in plenteous showers in his declining years.

Our church has a kinship with five missionaries. Bro. Moffat was our preacher awhile, married during his stay here, and then went to tell the "way of life" to the Redmen of the Woods. Bro. Chastain who has done so much for Mexico, served our church and here administered first, the ordinance of baptism.

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E. C. BOLLS.

## THE HOME.

Satisfied.

MARGARET E. SANGSTER.

Love wore a threadbare dress of gray,  
And toiled upon the road all day;  
Love wielded pick and carried pack,  
And bent to heavy loads the back;  
Though meagre-fed and sorely taxed,  
One only waged Love ever asked—  
A child's white face to kiss at night;  
A woman's smile by candle-light.

—LIPPINCOTT'S

## The Art of Letting Go.

We held on to a great many things last year which we should have let go—shaken off entirely. In the first place, we should expel from our minds completely the things which cannot be helped—our past misfortunes,

the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one, and we should learn it at any cost.

It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling-block, or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings, and failings. They dwell upon such experiences, and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, as they would banish a thief from the house, those painful thoughts would cease to demand entrance. We want all we can get of sunshine, encouragement, and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures, and wholesome thoughts, the things only which can help us on and up in the world, we shall make infinitely greater progress than by burying ourselves in glowing retrospection.

One of the first lessons in life is to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. A well-trained mind will never harbor thoughts inimical to success or happiness. You have the ability to choose your mind's company; you can call up to will any guest you please. Then why not choose the noblest and best?—Success.

## Do You Want A Position?

If so, prepare yourself now. Write for particulars to The Lanier Southern Business College, Macon, Ga.

## Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

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prices give satisfaction.

Respectfully,

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This price includes twelve blank

Church Letters. It is published

and for sale by the

Jan. 16.

## The Oldest Baptist?

Virgil, Miss., Jan. 1, 1902.  
EDITOR BAPTIST:

Please say to all concerned that I have delayed preparing a list of names and amounts of the help I have received by request of some who want to appear in that list; but are not ready yet. I will have it ready by the last of January, 1902. All who wish to be in it will please write me at Virgil as soon as possible. I am expecting others to respond and feel very much gratified with the showing I will be able to make. I wish THE BAPTIST and Baptist readers a happy new year.

## Improved Service to the East via Southern Railway.



A PALMER'S MAGNETIC INHALER will make you happy by curing that cold, also headache, sore throat, etc. Thousands have been sold. All guaranteed. A moment's use will convince you that it is all we claim for it. If you are not satisfied with it we will refund your money cheerfully. Price, 50 cents, postpaid; stamps taken. Order at once, for now is the time you will need it. Good, live, agents wanted. Write for circulars and terms.

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Write for catalogue.

H. F. GILES, President.

1902.

## Sunday School Teacher's Training Course.

NO. 2.

## The Sunday School, Its Scope and Aim.

The Sunday-school is not a modern institution except in name; for centuries schools have existed which were intended to teach the word of God, and this is the purpose of the modern Sunday-school. In fact, schools for such instruction were required under the Old Testament dispensation, long before the organization of the church of Christ. Schools as we now have them are of comparatively recent origin, and have undergone somewhat radical changes within the last thirty years, but such changes have been in the line of development: The present system of uniform lessons was adopted in 1872. A more correct name for the Sunday-school would be "Bible school," for such it is, or should be.

The church owes three duties to the school: Sympathy, support, and supervision.

The church should feel toward the school as a mother toward the child, a peculiar interest, an unselfish affection.

2. There should be financial support and moral support, and

3. Where the church gives this sympathy and support the school readily yield to its supervision.

Then the school owes three duties to the church:

To be loyal to the church in its teaching; the teaching in the school should accord with the faith and practice of the church.

To be a recruiting station for the church; the pupils should be directed toward the door of the church, when brought to Christ.

To co-operate with the church in all its work; members of the school should attend preaching service, prayer meetings and contribute to all objects in which the church is interested.

What is the Sunday School?

It is emphatically a school, a place where teaching is done; where the teacher and pupil is brought face to face and heart to heart; where, by means of wise questioning, thought is evoked and answers obtained by which the pupil is made to give expression to such thoughts; it carries out the command "Go Teach."

It is not the place for preaching.

In the country, boys dream of the city and its great opportunities. They see, in their minds, enormous stores, vast libraries and reading rooms, great opportunities for self-improvement; excellent day schools and evening schools, Young Men's Christian Associations, evening universities, and other institutions where seekers after knowledge may satisfy their longings. In other words, to the country boy, the great city is a sea of opportunities.

Again, the Sunday-school is one of the departments of the church; it is not an independent organization, but is as much a part of the church as the prayer-meeting or any other service.

What is its Aim? The purpose of the Sunday-school is to teach the Word of God; it has but one text book—the Bible. It is not to teach History, Geography, or any other study except incidentally, or where such things are needed to throw light on the lesson taught. Such teaching is designed primarily to bring the soul to Christ and then to build it up in Christ. The work is not done when the pupil is converted, he must be fed, trained, developed into vigorous Christian manhood, to be a worker in the school and in the church.

On the other hand, the city-bred boy, who has breathed this air of opportunity from childhood, who has passed libraries and reading rooms so many times that their familiarity and commonness have taken the edge off his mental appetite for their contents, longs for the free air and wider space of the country.

If a country boy is made of the right stuff, instead of dreaming of great opportunity in the city, and longing for access to better libraries and larger schools, he will try to redeem himself from the meagreness and narrowing influences of his surroundings.

With these statements before us we can formulate an intelligent definition of a Sunday-school: A Sunday-school is a de-

partment of the church where the Word of God is taught for the purpose of bringing souls to Christ, and building them up in Christ. Read Deut. 31:12-13; Neh. 8:5-8; Luke 2:46; Col. 3:16.

Let us notice the relations between the Sunday-school and the church.

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sheet music. If you are in the market for a piano or an organ in- it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Steiff, Haines, Blasius, Régent, Albright, United Makers, Hinze, and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and anything in our line, just drop us a post card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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L. E. HALL,

Scranton, Miss.

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## WOMAN'S WORK.

## Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

## To the Sisters.

I have been inclined to write for our page for some time; not that I have so much to write, indeed, I have very little to write. However, I want to keep in touch with our organization and I know of no better way than through THE BAPTIST. In fact, it is almost my only way.

I did not intend to write such a long letter, but the thoughts of others came to my mind and it is the best part of the letter.

Happy New Year to all.

CLARA BOYD.

Pelahatchie, Miss., Dec. 14, 1901.

## To the Sisters.

As we have had some difficulty in getting matter to THE BAPTIST, in sending it first to me, and I having to forward it to Jackson, I request that, hereafter, please send your communications direct to Jackson. I hope you will all write about the progress you are making in your work, and thus encourage our hearts. Mrs. Woods, our secretary, is more than pleased at your success so far. Our Home Department work is very encouraging, so she reports, and we have started on the New Year with bright prospects for advancement in our dear Lord's work.

Very little work has been accomplished for some time. Many of the sisters responded cheerfully to my call for the Orphanage. It was the easiest work I ever did, to redeem my pledge made at the Convention—\$10.00 for the brick building.

Now sisters, I want your hearts to grow warm in His love, and open your purses "for our Savior's work" in China. I have sent out today quite a number of Christmas offering envelopes. Will you not respond to them, "in loving gratitude for blessings received?" I believe you will. I have not had time to examine the program for the week of prayer, but I am sure it will be good for us to observe it. Much praying is needed in our work; we should be earnest and faithful. We will never know what we have accomplished in this world.

EMMA G. HACKETT.

## Rev. Walker's FAMOUS DYSPEPSIA CURE.

Gives instant relief and quickly cures Dyspepsia, Indigestion and Constipation. Prevents Bright's disease, which follows in the wake of Dyspepsia, by curing Dyspepsia. Discovered by the well known Georgia Baptist minister, Rev. Edward H. Walker, of Atlanta.

U. G. Thompson, Acolote, Fla., says: "I had a terrible case of Dyspepsia. It cured me. I gained fourteen pounds in one month. My friends are astonished at my recovery. I am a living witness of its power."

Rev. F. M. Martin, Van Wyck, S. C., says: "It is the best Dyspepsia medicine I have ever found."

Mrs. Moren, Atlanta: "It cured me almost instantly."

A prominent Georgia minister says: "I could not eat or sleep. My kidneys were affected by Dyspepsia. It gave me instant relief and quickly cured me. It is a wonderful discovery." Name given. Sent by mail for \$1.00. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. A dollar bill comes safely.

## Salvation Melodies.

## The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy; board covers, or 15 cents in Manila covers. Address,

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## LIST OF SOME OF OUR BOOKS.

Any one of the following Books sent prepaid for the price named:

Relation of Baptism to Salvation...	\$ 10	per, per hundred	1 75
Church Manual. J. M. Pendleton.	40	Ordination Certificates, on bond	1 75
Paradise Lost. Milton.	25	paper, each	10
Paradise Regained. Milton.	25	Eating and Drinking Unworthily...	10
Kept for the Master's Use, Havergal	25	Boyce's Theology, Revised by	10
Present Tenses. F. B. Meyer.	30	Kerfoot.	2 50
Future Tenses. F. B. Meyer.	30	Life and Letters of Broadus. Robertson	1 50
Baptist Annals. Z. T. Leavell.	50	Memories of Boyce. Broadus.	1 75
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We have a full assortment of Bibles and Testaments, from a 10-cent Testament up, including large print Testaments and Psalms, and large print Testaments with the Psalms, Family Bibles \$2.50 to \$10.00, Teachers' Bibles of all descriptions at \$2.00 and up. We have a Teachers' Bible of extra size type that is becoming very popular. It is our \$2.50 Bible.

Please bear in mind that the books above quoted will be delivered to the purchaser for the price named. So if you know what book you want, all you have to do is to send us the price as named, and the book goes to you at once. If you want a book which you do not see in this list, write us about it and we will let you know what it will cost you. Our terms are strictly cash with the order.

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## DINNER SET FREE

for selling 24 boxes Salvona Soaps and bottles Salvona Perfumes, we give free to every purchaser of 10 boxes or more, a beautiful cut glass pattern 10-inch fruit bowl, or dinner set of 12 pieces. We also give Curtains, Coaches, Rockers, Parlor Tables, Sewing Machines, Parlor Lamps, and other articles. We also give 10-piece Dinner Set full size. Send us 24 boxes of Salvona Soaps and Perfumes. We allow you to deduct the cost of the dinner set. Illustrated catalogue free. Write to-day. SALVONA SOAP CO., Box 112, Waco, Tex.

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## TEMPERANCE.

BY W. H. PATTON.

## Liquor Traffic.

[Report read before the Rankin County Association at its session last October.]

Your committee on liquor traffic, beg leave to report as follows:

That while improvements have been made and victories won against the liquor business, still the great enemy is in the field and well equipped. Sin and unrighteousness are reigning in high places in the earth. Infidelity and anarchy are stalking abroad and doing their deadly work, as seen in the assassination of our late President, and we honestly believe that all such high handed murder and outlaw is fostered and encouraged by the liquor influence. Your committee think it the duty of Christians of all denominations to unite their influence against this greatest foe to our civil institutions, and see well to it, that we in no wise support it in any way. In other words, see that we do not give our voice or vote to place in power or trust any person who is a friend to the liquor interest, nor give our patronage to any paper, or periodical, that will advertise, or in any way, give countenance to the infamous liquor business.

"We are living, we are dwelling, In a grand and awful time; In an age, on ages telling, To be living is sublime."

The Rankin County Association, representing 2,000 people, hereby memorialize the Congress of the United States, not to repeal the law abolishing the liquor traffic in the canteen, and our clerk is hereby instructed to put this memorial in the hands of the Congressmen of our State.

Submitted,

W. H. CHAPMAN.

## A. TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,

Pastor Baptist Church, Ripley, Tenn.

## Rheumatism.

Is quickly relieved and promptly cured by Dr. Drummond's Lightning Remedies. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5 to the Drummond Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

## MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I eat anything I like. Reevesville, S. C. W. A. GRIFFITH

Charles Gibbard, N. D. COLEMAN,

Beulah, S. C.

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Read carefully our books

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## \$100 for a Bottle.

This would not be a large price to pay for Dr. Drummond's Lightning Remedies for rheumatism if one could not get relief any cheaper. The Drummond Medicine Co., New York, have received hundreds of unsolicited testimonials from grateful persons restored to health by the use of their remedies, who would not hesitate to pay any price rather than suffer the former torture. If you would like to try these remedies, and your druggist has not got them, write direct to the company. Agents wanted.

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\$30,000.

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W. H. Watkins, a prominent member of the Jackson Bar, gives weekly lectures on Commercial Law.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder"

## PERSONAL.

Gov. Longino's message has met with universal commendation.

We call attention of the children to what "Uncle George" has to say to them on another page. Read and write him.

B. J. W. Latimer made us a visit, and cheered us in our arduous work. He is cheerful and scatters sunshine where he goes.

Cards are out announcing the marriage of Rev. W. A. Hewitt to Miss Olive Aylene Haley, of McComb City, on the 22d inst.

Rev. W. L. Pickard goes from Cleveland, Ohio, to First Church, Lynchburg, Va., succeeding Dr. McConnell, now of the Home Board.

Bro. W. L. Patrick, of Patrick post-office, and a successful farmer, was in to see us Monday. He is a faithful supporter of THE BAPTIST.

The Second Church, Jackson, claims to have the banner Junior B. Y. P. U. in the State. They have a membership of 51. Pastor Price is drilling them in the C. C. work.

On the first Lord's day at 11 a. m. Dr. Oscar Haywood, of Jackson, Tenn., occupied the pulpit of the First Baptist Church, in our city. His sermon very much pleased the people.

"Private" John Allen and World's Fair Commissioner, in a speech before the legislature last week, asked for an appropriation of \$50,000 that the State might be appropriately represented in that big show.

The aged mother of Rev. J. A. Scarborough, of Bogue Chitto, passed to her reward at 4:30 on the morning of the 13th inst. A noble woman is gone, but she leaves an imperishable legacy to her posterity.

The First Church, Jackson, on last Sunday, surprised pastor Yarborough by announcing, that in token of their appreciation of his faithful services, they had raised his salary from \$1,320 to \$1,500. A deserved compliment.

Rev. T. E. H. Robinson, of Seminary, while in our city on business, was a welcome caller at the Rooms of THE BAPTIST Tuesday. Bro. Robinson is eminently sound in the doctrine, and an acceptable and efficient pastor.

Congressman Fox, of West Point, announces to his constituents that he will not be a candidate for re-election. Mr. Fox is a Baptist and has made a fine Congressman, and could be re-elected, but he wants to give somebody else a chance. Are there not others of the same mind?

Dr. Boswell is reading THE BAPTIST again we see; but he is as much as an oyster as to why his people baptize (?) infants but refuse them a place at the Lord's Supper. We knew it was a hard question; but thought the doctor, always ready to give a reason for the faith that was in him, would have no trouble in

framing us an answer. We beg his pardon, promising to ask him an easier question next time.

"Those who read our paper, pay the pastor, and give liberally to missions." —S. Morris.

A note from Bro. H. L. Finley, informs us that his short visit to Texas resulted in much improvement in health, and that he will soon be back in his work in North Mississippi.

The Kentucky legislature are asked to pass a law prohibiting "Uncle Tom's Cabin" from being played in that State. That is as it should be. Shame upon any State that will permit such a slander on our fathers, even at this late day, as is found in this "Cabin," to be played in it anywhere.

A Kentuckian has invented a wireless telephone. At Murray, Ky., last week he was heard at a distance of four blocks perfectly. The ground is made the conductor. He drives his wires about three feet into the ground, adjusts some other simple contrivances, puts up his "phone" and goes to talking. It is claimed that he will enable us to talk right straight through the earth to China. Why not?

Last Sunday night President B. G. Lowrey, of Blue Mountain Female College, delivered an eminently sensible address on the important subject of "Good Citizenship." The congregation was fair and the attention excellent. He reached high-water mark. The Governor, who was one of the most attentive listeners, said, "That was a fine address; it did me good." Doubtless all shared in this feeling.

The fourth annual Tabernacle Bible Conference and School of Methods of 1902, opens Friday before the first Sunday in March and closes the second Sunday in March. The following speakers are now engaged: Rev. G. Campbell Morgan (Northfield Extension), Northfield, Mass.; Rev. A. C. Dixon, D. D., Boston, Mass.; Evangelist Jas. H. Cole, Michigan; Henry Varley, D. D., England; W. J. Erdman, D. D., Philadelphia, Pa.; Rev. Geo. C. Needham, D. D., Miss Emma Tucker, and others.

Rev. A. P. Pugh, from Union Springs, Ala., is now on his new field at McComb, and we are sure that he will render acceptable service to the saints at this place.

## Ten Cents for Ten Weeks.

The St. Louis Mirror is a twenty-eight page paper, in magazine form, edited by William Marion Reedy, assisted by a staff of contributors comprising the best writers and literary authorities on all current subjects, social, religious, scientific, financial, literary or artistic.

The Mirror is a weekly review of men and affairs; a treasury of short stories and good poetry; a paper in which the best books, plays and best music are ably reviewed, and all topics of contem-

porary interest are given careful attention. It is the up-to-date paper for the merchant, the teacher, the professional man, the student, the politician, as well as for woman and the home.

If you will send us 10c, in silver or stamps, we will mail the Mirror to your address for ten weeks.

The MIRROR, St. Louis, Mo.

## A Good Day.

At Biloxi last Sunday, 78 in Sunday-school; about 75 in Young People's meeting; large congregations morning and evening. We begin our protracted meeting next Sunday, D. V. Bro. McComb is to assist us. We ask the prayers of the readers of THE BAPTIST for our success.

Very truly,  
J. B. SEARCY.

## Laurel.

DEAR BRO. BAILEY:

We had a good day here yesterday, the 12th. Elected Sunday School officers, church organist and clerk, and received four members by letter, all at the morning service. Congregations large both morning and evening. The new pastor and his family have been very kindly received, feel encouraged and are full of hope for the future.

J. L. Low.

## "Heart to Heart."

God liveth. The ages tell it. "Abraham believed God and it was counted to him for righteousness." "He went out not knowing whither he went." He became great.

Isaac, the child of promise, "In Isaac shall thy seed be called."

Number the stars and number thy children.

Jacob, the great wrestler! God proved him. He prayed all night. Jesus prayed all night. Oh, that men would pray!

Joseph must have prayed. He became great. "They who honor God, God will honor." He became a "Savior."

Moses would not wear a crown; yet he did. He "forsook the pleasures of Egypt; choosing rather to suffer affliction." Here was the crown. "If we suffer, we shall also reign with Him."

God liveth! He cares. "Cast your care upon the Lord, for He careth for you."

He knows us: "My sheep hear My voice, and I know them." "My Father which gave them to Me is greater than all." "I and My Father are one." "No man is able to pluck them out of My

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Father's hand." "In Him we live and move and have our being."

Then up, fellow pilgrim, and gird thine armor on. The glorious work will not be done till thou hast got the crown!

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Mr. John Wanamaker is reported as saying in reference to Sunday School work and workers: "We have the best end of it. When you save a man or a woman you save a unit; but when you save a boy or girl you save a whole multiplication table." —Ram's Horn.

Henry Drummond, whose words are all words of wisdom, once said: "No man can become a saint in his sleep; and to fulfill the condition required demands a certain amount of prayer and meditation and time just as improvement in any direction, bodily or mental, requires preparation and care." —Ram's Horn.

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